1: Ammar E, I-5 (1951) 1954
MR13 Fellahin MR13
Silwa

ACKNOWLEDGEMENTS

First, I should like to express my thanks to my father and mother in Silwa who have patiently endured sacrifices for my education. To them I dedicate this book, and to the people of Silwa who, all the time the study was in progress, were wondering about the purpose of this work.

I wish to express my indebtedness to Prof. Margaret Read, who on all occasions has provided me with sound guidance and valuable advice. Without her keen insight and critical suggestions I would have been unable to see the 'wood'; and would have been lost among the 'trees'.

I should like also to express my gratitude to all those teachers whose ideas and suggestions, whether directly or indirectly, have influenced me in writing this book, especially the late Prof. Mannheim, Prof. Lauwerys, Prof. Fortes, and Prof. Sprott.

Last, but not least, I should like to pay tribute to the Wenner-Gren Foundation for Anthropological Research (New York) without whose generous aid the manuscript could not have been published. To the members of its Board, for their encouragement, I am extremely grateful.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

121 criticism, and I hope that, if I have misunderstood a point, my Egyptian friends will not hesitate to inform me. I am most anxious that educated Egyptians should recognize the importance of the anthropology and folklore of their country, and my earnest hope is that some of them will be persuaded to take up this study. They surely, if they received the proper training, would be best able to undertake anthropological research among their own people. Before very long I much hope that I may see a flourishing anthropological institute established in Cairo, forming a centre for all such research work, not only in Egypt itself, but in adjacent countries—for who knows how far the influence of ancient Egypt has extended? Some writers in England even postulate an almost world-wide diffusion of Egyptian culture!

I have said that I am only at the beginning of my work. I have not as yet touched Lower Egypt, and my idea is to include in my researches not only the whole of Egypt proper, but the Egyptian Oases and Lower Nubia. I must also undertake a far more intensive study of the provinces which I have already visited, carefully recording all local differences. This of course requires many more years of hard work.

The cult of Muslim sheikhs and Coptic saints is a subject in [114] which I have particularly interested myself. I have not dealt with it here in detail, as I hope shortly to bring out a book dealing solely with the beliefs, ceremonies, and mythology connected with these venerated persons.

● 122 I am glad to have this opportunity of expressing my sincere thanks to the Trustees of the Percy Sladen Memorial Fund for the grants which they have made me during the last four years, and to the Royal Society and the Committee for Anthropology in Oxford for supplementary grants. I owe much also to the encouragement and kindly appreciation of my work which I have received from so many in the University and elsewhere, and to the support afforded me by the special committee appointed by the British Association to promote the furtherance of my researches. To the 000 officials in Egypt and to the Egyptians generally I owe more than I can express. Without the assistance and facilities afforded me by the officials, and the friendliness I have encountered among all classes alike, it would have been quite impossible for me to have accomplished the work I have done. Some of the officials have personally assisted me in my investigations, and the way the

5:Blackman E-5 (1923) 1926 MR13 Fellahin MR13

THE ḲARĪN AND ḲARĪNEH.

[With Plate XIV.]

By Winifred S. Blackman.[1]

Just as I was about to publish the material I have gathered on the question of a "double" in Modern Egypt my attention was drawn to Mr. Hornblower's interesting article on the same subject.[2] During the last three years I have been making very careful enquiries on this point in both Middle and Upper Egypt, my research being carried out very largely among the women. My information differs somewhat from that obtained by Mr. Hornblower, though, as his was obtained in Lower Egypt and mine in Middle and Upper Egypt, the difference in the localities may account for the discrepancies. I should add that the information was given to me quite gratuitously; I tried to avoid asking leading questions, but I would touch on the subject in a natural way when conversing with the women. Also, while listening to their talk, remarks on the "double" would drop out in the course of their conversation. I know how easy it is to make mistakes when trying to get at the truth of such matters, and for this reason I have hesitated to publish anything on this belief until this year, and even now, after trying carefully to verify each point through independent witnesses, I am aware that further study may necessitate a partial revision of what I am stating here.

The modern Egyptian *fellāḥīn* believe in a variety of superhuman beings, most of whom live a subterranean existence, though they may often appear above ground. Among these beings are the *'afārīt* (sing. *'afrīt*) or *ginn*, who have an organized society with a king at their head. These beings are sometimes malevolent, sometimes benevolent, and can be controlled by magicians, both male and female. The "double," which is born with every human being, is quite distinct from the *'afrīt*, and it is called, in the case of a man, the *ḳarīn* (colleague; companion), in the case of a woman, *ḳarīneh*. The man is always born with his male, as is the woman with her female, counterpart. I have not as yet heard this "double" called the *ukht* (sister), though an Egyptian friend of mine, when explaining the word *ḳarīneh* to me three years ago, translated it as "fairy sister." The *ginn*, or *'afārīt*, are often called

[1] I desire to thank the Trustees of the Percy Sladen Memorial Fund for the grant made towards my expedition in 1923, while Oxford University Research Student in Anthropology, during which time part of the material on this subject was collected.

[2] "Traces of a Ka-Belief in Modern Egypt and Old Arabia." *Ancient Egypt*, Pt. III, 1923,